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## ART. I.—THE ORGAN OF COMPARISON.

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When GALL described the organ of Comparative Sagacity, he made a sufficiently close approximation to the truth for the commencement of Organology. The subsequent attempt of phrenologists to define its precise sphere, by giving it the name Comparison, has given currency to a practical mistake as well as to a decided philosophical error. The organ of Sagacity is not simply or exclusively the organ of Comparison, nor can Comparison be regarded as the express and exclusive function of this organ, which the nomenclature would denote. That the organ of Sagacity does make comparisons in arriving at conclusions cannot be denied, but every other intellectual organ necessarily makes comparisons in the ordinary exercise of its functions; and to affirm that the organ of Sagacity is the sole source of comparisons, or that its large development produces a metaphorical figurative style of literature, and an analogical style of reasoning, would be decidedly erroneous.

The candid observer can readily find many persons in whom the so called organ of comparison is large, who are not at all addicted to the use of figurative language, and are not remarkable for the frequent use of comparisons. If the regions of Ideality and Imagination are small, the tendency to comparisons and analogies will not be conspicuous. On the other hand, a large development of Ideality and Imagination, (more especially of Ideality,) will be sure to be accompanied by a facility of illustration by analogy and comparison. Reason, Imagination and Ideality, which lie in immediate contact, delight in analogies or comparisons, while the organs nearer the median line prefer a simpler and more direct style of thought, and deal less in illustrations and associations.

Poetry which belongs to ideality is preeminently figurative—and all styles of writing, in which comparisons and illustrations are frequently used, are either logical and ingenious, appertaining to the organ of Reason, or poetic and fanciful, appertaining to Ideality and Imagination. Take away these three organs with their immediate neighbors and all the ornament, illustration, ingenuity, and copiousness of style disappear.

It is the exterior and not the inner portion of the forehead which gives copiousness of thought, readiness of association, and facility of illustration. The broad forehead has powers of invention, composition, planning, systemizing, illustrating, and harmonizing, which are peculiar to the lateral range. So far, therefore, as comparison can be considered a special function, it must be referred to the prominence of the lateral, rather than the central portion of the forehead.

The idea that every act of comparison depends exclusively upon the organ of sagacity, is simply absurd. A well known phrenologist who examined the head of a celebrated painter, did not find the organ of Color very large, and was somewhat at a loss to account for his artistic talent; but subsequently upon examining his pictures, he considered the whole difficulty explained by the remark, that Mr. P., had a very large organ of Comparison, and that he produced the effect in his pictures by striking contrasts of lights, shades and colors. The idea that this organ enables us to compare colors, numbers, magnitudes, forms, events, principles, etc., would make it the common pack-horse of the intellectual organs, and relieve the knowing organs very effectually from the performance of their duty.

What is the perception of Color without a perception of difference in colors? What is a perception of size if not a perception of comparative magnitude? And how does the organ of Number operate except by the perception that one number is larger than another? How does Form enable us to recognize the countenance of a friend, except by recognizing its resemblance to our recollection, or its difference from the countenances of others?—How does an animal recognise its appropriate food, but by comparing the articles before it, and recognizing their difference?—How does a lamb recognize its mother but by a careful comparison of the sheep of the flock? In short, how can we exercise our knowing faculties at all without using in successive acts the faculty of comparison? And in these comparisons of the visual perceptions, the lower animals are not less prompt and accurate than man, although they possess much less of the higher intellectual organs. It is obvious, therefore, that comparison or the recognition of the difference between our various simple perceptions, is an inherent faculty of the knowing organs, and not the exclusive attribute of the so called organ of Comparison.

But, although the power of simple comparison may be inher-



ent in all the knowing organs, and essential to the performance of their functions, the tendency to illustrate by association of ideas, and to recall many analogous perceptions for the purpose of illustration, must be referred to something beyond the perceptive organs themselves; and we shall find it necessary to refer to the region of Ideality; because, when this region is large, comparisons and figurative expressions abound, and the mind is habitually inclined to indulge in meditation, and to revive identical, analogous or associated thoughts.

As practical phrenologists, therefore, we should ascribe, not metaphorical illustration, but intellectual shrewdness to what has been called the organ of Comparison: which we now term Sagacity; while the tendency to use comparison, in the style of speaking or writing, should be ascribed to Reason, Ideality, and Imagination; and the power of simple comparison and recognition of the analogy and difference of simple perceptions, should be ascribed to every perceptive organ, as an essential element of its nature.

It is obvious that only he who possesses a large organ of Color, can pronounce upon the analogy or difference in the colors of similarly tinted cloth; that he only who possesses a large organ of Size, can pronounce upon the exact comparative dimensions of any two objects—and, that he only who possesses a large organ of Form, can perceive the exact analogy or difference between a sculptured bust, and its original. In short, it is obvious that all our intellectual organs compare; and without comparing, would be unable to furnish us any valuable knowledge. But, when comparisons are to be made, not for the purpose of simple perception or identification—when they are used for the purposes of reason or fancy, for demonstration, illustration, or contemplation; then the demonstrating, illustrating, and contemplating organs are brought into play.

Let us now enquire philosophically, into the nature of comparison, to discover from the nature of the process, the cerebral apparatus necessary for its performance. Comparisons arise in the mind, by the laws of association. When we perceive any object, as, for example, a man, some portion of that perception will, probably, be identical with a corresponding portion of some other perception; as, for instance, his complexion may be identical with the color of a peach, of a piece of leather, or of a rose. If so, these objects are presented to the mind by the law of association; for, whenever a portion of any conception arises in the mind, the whole of the conception is apt to be developed. If I see a portion of a house, I immediately imagine the whole building; if I see a portion of the person of a friend, his whole person is conceived: in short, it is a law of mind that, whatever impressions are produced upon us simultaneously, or in connexion, shall exist as portions of a picture, which has a unitary

wholeness, any portion of which being grasped by the mind, introduces the whole. This law of association appears to depend upon a fundamental law of mental integrity. The idea of any object being once formed, the image or conception thereof has a reality and permanence in the mind, as if the image had been stamped upon clay or wax; and whenever that conception is renewed—whenever any portion of it is reproduced, the whole conception is developed with all its original fullness of detail. Upon this law of the integrity of thought, our whole intelligence is built; for, if it did not exist, we could be but idiots, being incapable of accumulating any correct knowledge, or forming any habits.

In proportion to our cerebral and mental perfection, is the perfection and durability of this law of mental integrity. In no case, however, do we find the operation of this law complete, absolute, and durable. No one can possibly, after gazing upon a landscape, close his eyes, and review by repetition, the whole of the picture which he has just been contemplating; but a small portion of our ordinary conception is capable of being thus correctly repeated: it is only those impressions which are vivid or intense, that are capable of being renewed with much accuracy or fullness; and, however imperfect the first repetition of any idea, each succeeding repetition becomes less and less accurate, until a good portion, if not the whole of the conception becomes obliterated like a foot-print upon the sand, which the winds and rains gradually efface.

There are some of iron strength of mind, who retain an impression as a metallic plate; but the great majority of our race may rather be compared to clay or sand in their retentiveness of impressions. In one respect they might be compared to a growing tree; the names carved upon which are obliterated in time, by its own spontaneous growth. Thus our ideas become effaced, and the knowledge which we have this year, becomes next year, dim and distorted, as our growth and changes have given us new mental habitudes.

To return to our subject—upon this law of mental integrity, imperfect as its operation may be, depends the power of association, from which arises comparison. If the law were in full and perfect operation, the mind would be overwhelmed with the multitude of its conceptions. Everything seen or conceived would have some feature of identity or analogy (which is partial identity), with other objects, and they in turn would bring in an equally numerous train of ideas, overwhelming the brain with its incapacity to entertain all that were presented. Those who possess this perfection of organization have an endless copiousness of thought, which makes them interesting as companions, or instructive as writers. Not only have they an abundance of facts or principles, but in describing, they have an important power of

illustration by comparison. In describing the complexion, for example, the peculiar tint which it presents, recalls the objects possessing a similar tint; and thus they are enabled to mention that it resembles the hue of the rose, the peach, or the cherry. In like manner, every other feature of the objects which they describe, recalls other objects in which the same feature exists; and thus they are enabled to describe each object more satisfactorily by comparison; or, in other words, by reference to objects which possess identical features.

The power of illustration by comparison thus appears to depend upon the spontaneous activity of the intellectual organs—their tendency to a repetition of previous impressions—and may, therefore, be regarded as an attribute of active minds, that must be ascribed to those organs which produce this mental activity.

Comparison, however, is not strictly limited to the revival of partially identical conceptions, connected by some simple quality or feature. The link of association is often of a very delicate character; yet in all cases that link consists of an identity of conception. A glance at common forms of comparison, in reasonings, and in poetic illustration, will show the truth of this remark. Thus “the morning of life,” the “evening of our days,” “the meridian of his usefulness,” “the dawn of his career,” etc., are metaphorical expressions, based upon an analogy between the course of a day, and the course of human life. All analogies are partial identities. The identity lies in the order of succession, relative importance, activity, brilliance, efficiency, and duration of these successive periods of the day, and the corresponding periods of life. The life of the child rising from darkness or non-existence, and becoming successively more developed, brilliant, and efficient, then declining to the darkness of death, presents an order of growth, when viewed in the aggregate, which at once reminds us of an order of development and decline, which we observe in every day—hence the day is suggested to our mind as analogous to a life; and the expression, “morning of life,” is used in preference to the simpler expression, beginning of life, because it lends to the expression, those beautiful associations which belong to our idea of morning; and, at the same time, conveys forcibly, as well as beautifully, the relation of one portion of our life to another, and the general proportion of the parts of our career. Thus the active mind is enabled to give descriptions, which invest the most barren subject with a peculiar charm; and, at the same time render everything more fully intelligible, by reference to objects which are perfectly familiar.

The most brilliant and instructive examples of comparison, are those in which some condition or characteristic, not obvious to the superficial glance, is made the link of association. Such expressions as “ruby lips,” “rosy cheeks,” “snowy bosom,”

"straight as an arrow," "swift as the wind," etc., are based upon analogies obvious to the feeblest intellect; but analogies of condition, spirit, intention, tendency, etc., form the basis of the most beautiful and instructive species of comparison. Thus, in Bryant's *Thanatopsis*, how forcibly does he illustrate the proper mode of life and death by such associations. To take rank among the dying, is compared to joining a caravan of travelers to the halls of death. To be resigned to death, is compared to lying down contentedly to sleep—the analogy being in the condition of mind, and in the general tendency or effect of the act—

"So live, that when thy summons comes to join  
The innumerable caravan that moves  
To that mysterious realm, where each shall take  
His chamber in the silent halls of death,  
Thou go not like the quarry slave, at night  
Scourged to his dungeon—but sustained and soothed  
By an unflinching trust, approach thy grave!  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

The man dreading to die, and yet compelled to submit to the laws of nature, is here compared to the scourged slave driven to his dungeon. This picture, suggested by the identity of mental condition in the two cases, gives a much more forcible conception of the mental condition of the unhappy and undisciplined mind, than could possibly be given without a comparison. Those whose barren minds yield no such analogies or illustrations, are not only dull as descriptive writers, but incapable of conveying a very clear and forcible conception of psychological or moral subjects, which can be made distinct and impressive, only by reference to familiar objects and scenes.

Since comparison appears to be merely the operation of the law of association in our various organs reviving by coincidence previous impressions,—the nature and operation of comparison depend upon the nature of the various organs or the various simple conceptions which they originate. Hence we are tempted to enquire what are the various subjects of human knowledge, the various simple conceptions which we are competent to form. Every essentially distinct conception requires a distinct organ, and every distinct organ originates by association a distinct class of comparisons. Reflection upon this theme shows us that there exist in external nature the following appearances or elements, as subjects for the action of corresponding organs.

| IDEAS.                                              |       | NAMES OF ORGANS.   |
|-----------------------------------------------------|-------|--------------------|
| Form, (or relative position of parts and outlines.) |       | Form.              |
| Magnitude,                                          | - - - | Size and distance. |
| Physical Power,                                     | - - - | Weight.            |
| Colors,                                             | - - - | Color.             |

|                                                      |   |   |   |                                             |
|------------------------------------------------------|---|---|---|---------------------------------------------|
| Light and darkness,                                  | - | - | - | Light and Shade.                            |
| Order, (equality and correspondence of parts,)       | - | - | - | Order.                                      |
| Numbers and their relations,                         | - | - | - | Calculation.                                |
| Relations of forms, powers and movements,            | - | - | - | Invention.                                  |
| Sounds,                                              | - | - | - | Sound.                                      |
| Harmonies of sounds,                                 | - | - | - | Tune.                                       |
| Language, (or combination of sounds from movements,) | - | - | - | Language.                                   |
| Relations of language,                               | - | - | - | Composition.                                |
| Mind and its operations,                             | - | - | - | Intuitive or Psychometric sense.            |
| Movements, changes or occurrences,                   | - | - | - | Phenomena or Eventuality.                   |
| Time, (or succession of phenomena,)                  | - | - | - | Time.                                       |
| System, (relations of actions and events,)           | - | - | - | System.                                     |
| Past impressions,                                    | - | - | - | Memory.                                     |
| Conditions,                                          | - | - | - | Sagacity.                                   |
| Tendencies,                                          | - | - | - | Foresight.                                  |
| Coincidences of Tendencies, and principles,          | - | - | - | Judgment, Wit, Reason, Ingenuity, Scheming. |
| Causation, Probability, &c.                          | - | - | - |                                             |

All of these organs furnish the links of association for comparison, and enable us to elucidate the subject of our remarks.—Those who possess the lower group or knowing organs in predominance, will have many comparisons of a very simple character, as we find the case among the more ancient poets. A more intellectual people deal in comparisons of a higher grade, based upon the action of reflective, reasoning faculties.

As it may be affirmed that all of our anterior organs (those of the anterior half of the brain,) do in some sense furnish us distinct and peculiar ideas, they are all sources of illustration by comparison, but such illustrations can be supplied to any great extent only by those which are denominated intellectual.

Having thus ascertained the source of comparison in each and all of our idea-forming organs we revert to the question, upon what depends their tendency to act in this associative, reproductive manner? What organs or faculties are those which thus revive analogous impressions or give us a tendency to use our intellectual faculties in that manner?

*Reason* tells us that the disposition to contemplate the pictures revived by association must depend upon those organs which direct our attention inward to our own thoughts. Whatever fixes the attention upon surrounding objects exposes us to a succession of impressions upon the senses which are so much more forcible and vivid than the suggestions of memory, as to occupy exclusively the sphere of our attention. What then are the organs which give the power of introspection and cause the cloud of old impressions as they are revived to supercede the ideas of sensation?

This contemplative tendency we find in the temples in the region of Ideality, adjacent to Somnolence, upon the horizontal range of memory. This region which produces contemplation, or in excess, an absent minded dreaminess, seems to have as its essential function the turning of our thoughts inward. Pathognomy indicates this to be its function, and indeed it is more or less the function of the whole combining latteral group. We may therefore advance to this distinct proposition:

That simple perception or suggestion is the tendency of the greater portion of the intellectual organs, but that the exterior group of combining, inventing, reasoning, contemplative, ideal and dreamy organs, is the true source of introspective thought and of that ready association of ideas which supplies comparison. In short comparison belongs, to the breadth of the forehead rather than to the prominence of the organ of Sagacity.

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## ART. II.—GREELEY'S "HINTS TOWARDS REFORMS."

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"Hints towards Reforms in Lectures, Addresses and other writings—by HORACE GREELEY," is the title of a neatly printed book of 400 pages issued by Harper and Brothers. It is a book full of the spirit of philosophical reform, characterized by that strong comprehensive common sense, which has enabled Mr. Greeley to become despite of all his honest radicalism, the leading editor of America—one whose sentiments reach and influence directly or indirectly, at least a million of our population, and whose influence has become one of the most important elements in the movements of national politics. Every page in this volume is full of valuable thought. The style, though good, is not very brilliant or fascinating, but in a clear, plain and direct manner, it conveys thoughts that are worthy of being printed, read, and gravely pondered. Mr. Greeley despises trifling, and he is not willing to consume the time of his readers without giving them a full supply of valuable truth—truth that will produce a rich return of mental, moral and pecuniary profit to those who appreciate it rightly.

The beautiful dedication of the book, "TO THE GENEROUS, THE HOPEFUL, THE LOVING, who firmly and joyfully believing in the impartial and boundless goodness of our Father, trust, that the errors, the crimes and the miseries, which have long rendered earth a hell, shall yet be swallowed up and forgotten in a far exceeding and unmeasured reign of truth, purity and bliss" is a fit-

ting illustration of its benevolent spirit. His benevolence, however, does not waste itself in sentimental phrases nor content itself with abusing and denouncing what he deems social wrong or wrong doers—on the contrary it is occupied in wisely pointing out to every individual man, to societies and nations, the proper course of life and management to rid themselves from their misfortunes, errors and sufferings. The table of contents will show the direction of his remarks, and will doubtless excite a strong desire in the reader to possess the systematic opinions of Mr. Greeley upon such subjects. They are as follows:

"I. The emancipation of labor—a lecture; II. The ideal and actual—a lecture; III. The formation of character—a lecture; IV. The relations of learning to labor—an address; V. Human life—a lecture; VI. The organization of labor—a lecture; VII. Teachers and teaching—a lecture; VIII. Labor's political economy—an essay; IX. Alcoholic liquors, their nature and effects; X. Fourier—a lecture; XI. Brief Reform essays—Death by human laws—Land reform—Homestead exemption—The right to labor—Living and means—Pity his family—Flogging in the navy—The union of workers—The trade reform—What free trade is doing—Slavery at home—Tobacco—Coming to the city—Strikes and their remedy—Glimpses of a better life—The aims of life—Unfulfilled missions of Christianity—the church and the age—The ideal of a true life—Humanity."

Upon all these subjects Mr. Greeley's views are instructive—no one can read this volume without benefit, and to young men who have not thoroughly considered these subjects, I would urgently recommend its perusal. Mr. G. is sometimes inclined to be a little ultra, and take the denunciatory rather than the appreciative view, but this occurs so seldom that we can scarcely consider it an essential portion of his character which is decidedly genial and hopeful. The articles upon tobacco and alcohol, which vigorously denounce the evils as is the fashion with reformers, do not exhibit the acumen which seeks out the mitigating and favorable circumstances. There are many passages in the book which I might quote with pleasure but I merely copy the following, which enforces in a very pointed manner those sentiments in reference to social regeneration, which have been set forth in the *Journal*.

**LIVING AND MEANS.**—One of the most mischievous phrases in which a rotten Morality, a radically false and vicious Public sentiment disguise themselves, is that which characterizes certain individuals as destitute of financial capacity. A 'kind, amiable, generous, good sort of man,' (so runs the varnish,) 'but utterly unqualified for the management of his own finances'—'a mere child in everything relating to money,' &c. &c.—meaning that with an income of five hundred dollars a year he persisted in

spending one thousand; or with an income of two to three thousand dollars, he regularly spent five to eight thousand dollars, according to his ability to run in debt or the credulity of others in trusting him.

The victims of this immorality—debtor as well as creditor—are entitled to more faithful dealing at the hands of those not directly affected by the misdemeanor of the former. It is the duty of the community to rebuke and repress these pernicious glosses, making the truth heard and felt that inordinate expenditure is knavery and crime. No man has a moral right thus to lavish on his own appetites, money which he has not earned and does not really need. If Public Opinion were sound on this subject—if a man living beyond his means when his means were commensurate with his real needs, were subjected to the reprehension he deserves—the evil would be instantly checked and ultimately eradicated.

The world is full of people who can't imagine why they don't prosper like their neighbors, when the real obstacle is not in banks nor tariffs, in bad public policy nor hard times, but in their own extravagance and heedless ostentation. The young mechanic or clerk marries and takes a house, which he proceeds to furnish twice as expensively as he can afford, and then his wife, instead of taking hold to help him earn a livelihood by doing her own work, must have a hired servant to help her spend his limited earnings. Ten years afterward you will find him struggling on under a double load of debts and children, wondering why the luck was always against him, while his friends regret his unhappy destitution of financial ability. Had they from the first been frank and honest, he need not have been so unlucky.

Though every grade of society this vice of inordinate expenditure insinuates itself. The single man 'hired out' in the country at ten to fifteen dollars per month, who contrives to dissolve his year's earnings in frolics and fine clothes; the clerk who has three to five hundred dollars a year and melts down twenty to fifty of it into liquor and cigars, are paralleled by the young merchant who fills a spacious house with costly furniture, gives dinners and drives a fast horse on the strength of the profits he expects to realize when his goods are all sold, and his notes all paid. Let a man have a genius for spending, and whether his income be a dollar a day or a dollar a minute it is equally certain to prove inadequate. If dining, wining and party-giving won't help him through with it, building, gaming and speculation will be sure to. The bottomless pocket will never fill, no matter how bounteous the stream pouring into it. The man who (being single) does not save money on six dollars per week will not be apt to on sixty; and he who does not lay up something in his first year of independent exertion, will be pretty likely to wear a poor man's hair into his grave.



No man who has the natural use of his faculties and his muscles has any right to tax others with the cost of his support, as this class of non-financial gentlemen habitually do. It is their common mistake to fancy that if a debt is only paid at last, the obligation of the debtor is fulfilled, but the fact is not so. A man who sells his property for another's promise to pay next week, or next month, and is compelled to wear out a pair of boots in running after his due, which he finally gets after a year or two, is never really paid. Very often, he has lost half the face of his demand by not having the money when he needed it, beside the cost and vexation of running after it. There is just one way to pay an obligation in full, and that is to pay it when due. He who keeps up a running fight with bills and loans through life is continually living on other men's means, is a serious burden and a detriment to those who deal with him, although his estate should finally pay every dollar of his legal obligations.

Inordinate expenditure is the cause of a great share of the crime and consequent misery which devastate the world. The clerk who spends more than he earns is fast qualifying himself for a gambler and a thief; the trader or mechanic who overruns his income is very certain to become in time a trickster and a cheat. Wherever you see a man spending faster than he earns, there look out for villianny to be developed, though it be the farthest thing possible from his present thought.

When the world shall have become wiser, and its standard of morality more lofty, it will perceive and affirm that profuse expenditure, even by one who can pecuniarily afford it, is pernicious and unjustifiable—that a man, however wealthy, has no right to lavish on his own appetites, his tastes or his ostentation, that which might have raised hundreds from destitution and despair to comfort and usefulness. But that is an improvement in public sentiment which must be waited for, while the other is more ready and obvious.

The meanness, the dishonesty, the iniquity, of squandering thousands unearned, and keeping others out of money that is justly theirs, have rarely been urged and enforced as they should be. They need but to be considered and understood to be universally loathed and detested.

## SMEE'S ELECTRO-BIOLOGY.

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[The air of scientific accuracy which has been given to Mr. Smee's rather superficial views of physiology by his electric experiments, and the fact that his lecture was republished in the first volume of the *Journal of Man*, have induced me to republish the following critical notice of his book from the *British and Foreign Medico-Chirurgical Review*. Medical journals are not very reliable in their criticisms upon any thing novel or wonderful in science, but the *Medico-Chirurgical* is certainly more worthy of reliance, than any other Medical Review with which I am acquainted—being not only the ablest and most distinguished, but at the same time the most liberal. Indeed, it has so often administered wholesome rebukes to the narrow and bigoted spirit of a large portion of the profession, as to have aroused much opposition to its liberality. The tendency of many minds to catch at any superficial explanation of vital phenomena which relies upon electricity—to bring in electricity on all occasions without any regard to the precise facts of science, and to overlook the mental, vital and chemical forces for the sake of reducing every thing to the formulæ of positive and negative electric conditions, should be firmly resisted, by demanding accurate research and positive proof, in place of vague hypothesis. The influence of Mr. Smee's name, and the reference to his theories in the *London Lancet*, have been used in this country to prop up a recent form of charlatanry, which under the title of *Biology* or *Electro-Biology*, has been epidemic in the United States for two years past. It was very well indeed to exhibit this form of Mesmerism (the influence of man upon man by the power of imagination, &c.) and this was done in the first instance by Mesmeric operators, (such as Keeley, Spencer, and others), without setting up any false pretences to scientific novelty, or wonderful discoveries. But this modest and honest method of procedure had not enough of handbill attraction for the mob; and hence, such gentlemen as Fisk, Burr, &c., caught at the more imposing term *Electro-Biology*, which had been rendered conspicuous by Mr. Smee, and applied it in defiance of etymology, common sense, and common honesty, to their theatrical mesmeric experiments upon the imagination. I have even seen it stated by one of this class of exhibitors, that *Biology* (meaning thereby this mesmeric exhibition) was a science sanctioned by the *London Lancet*! I do not design, in these remarks, to cast any censure or discredit upon such exhibitions properly conducted, or upon those who unwittingly used the term *Biology* after it had become current, but merely upon the authors and supporters of the imposture. The princi-

pal share of this honor is undoubtedly due to Mr. C. A. Burr. His private disclaimer in conversation with myself, induced me to apologize for his position (vol. i. p. 510); but, as this private disclaimer was contrary (as I have been informed), to his public declarations then and since, I can but retract my apology for him, and give him the full benefit of his position as the prime mover in this impudent trick upon the public gullibility. The term *Biology* has thus been so effectually perverted in the public mind, that medical or phrenological writers will scarcely be able to use it in its legitimate sense, for fear of being misunderstood. Even Mr. Smee's application of the term is rather a departure from strict etymological propriety, as *Biology* properly refers, not to the analytical, anatomical, and physiological view of life, but rather to its external aspects. In writing on many anthropological subjects, the term *Biology* is convenient and useful; but its legitimate use under present circumstances would be somewhat objectionable in a popular treatise.—[ED. JOUR. MAN.]

(From the British and Foreign Medico-Chirurgical Review).—Elements of Electro-Biology, etc.

*Elements of Electro-Biology, or the Voltaic Mechanism of Man; of Electro-Pathology, especially of the Nervous System; and of Electro-Therapeutics.* By ALFRED SMEE, F. R. S., Surgeon to the Bank of England, etc.; illustrated by numerous Engravings on Wood.—London, 1848. 8vo, pp. 164.

We believe that it is Pinel who relates the story of a madman who labored under the delusion of believing himself to be the Holy Ghost, but who was cured by meeting with another lunatic possessed with the same belief. "There cannot be *two* Holy Ghosts," he sagaciously reasoned; whereupon he began to consider the validity of his own claim to the title, and ended by renouncing it.

Life, with Mr. Alfred Smee, is all electricity; with Dr. Wigglesworth, animal motion, which is one manifestation of life, is nothing else than gravity. Both cannot be right;—is either?

Each of the authors before us can urge a certain claim to be heard; but the pretensions of the two are by no means of the same order. Mr. Smee first became known as the inventor of the very useful voltaic battery which bears his name, and as the improver of the art of electro-metallurgy, on which he has published a valuable treatise. He next endeavored, however, to possess the public with the conviction that he had discovered the cause of the potato disease; but the botanist and the entomologists proved stubborn adversaries, and by their united forces the *aphis vastator* was driven out of the field. Nowise discomfited by this failure, but with undiminished confidence in his own resources, Mr. Smee returned to the original enterprize, which, as we now learn, he has been prosecuting amongst many interrup-

tions for the last ten years; and he now comes before us with the matured results of his experiments and reasonings, which are to revolutionize the whole science of physiology, and to establish his title to a place among the masters in philosophy. For some time past, mysterious paragraphs have been seen in the public prints, heralding the disclosure of wonderful discoveries in electro-biology, said to have been made by Mr. Alfred Smee, F. R. S. These announcements have doubtless excited the curiosity of those who knew nothing of Mr. Smee, except by the trumpet of newspaper fame, which he has contrived to get blown in his behalf, both loudly and continuously. Some curiosity, too, may have been felt by those who were better acquainted with Mr. Smee's true position in the scientific world, as to the plan of his next assault upon public credulity. The production thus heralded will afford an easy means, if we mistake not, for deciding at once and forever upon the validity of the author's claims to scientific notoriety; being evidently regarded by himself as his *chef-d'œuvre*, and containing a system of doctrine so much at variance with those which are at present in vogue, that their originality cannot be for a moment disputed. Of their other attributes we shall not prejudice our readers by expressing an opinion, until we shall have given them an opportunity of judging for themselves, by placing before them a series of extracts from Mr. Smee's work, sufficient to convey an idea of his system, and of his mode of enunciating it. We shall be much mistaken, if these extracts are not found to afford most satisfactory proof, that the author is either a wonderful genius, or deserves a precisely opposite character.

In his first chapter, Mr. Smee gives us the following as his general view of Life:

"In organized beings, therefore, the changes occurring in the organization alone constitute the vital phenomena. Hence all animal beings, and even man himself, is solely constituted of matter, and obedient to physical laws. All phenomena of nutrition, growth, assimilation, excretion, together with the action of the senses, of memory, of thought, of reason, of action by word or deed, are phenomena produced by virtue of organization, and consequently, solely obedient to physical laws.

"Whilst the dissecting room reveals to us the structures necessary for the organization; the laboratory the composition of the respective parts undergoing change, universal science demonstrates that even proud man himself is not endowed with any imponderable, ether, or any other than a physical property for the purpose of manifesting any of those phenomena which are classed under the head of vital actions.

"Man, however, is immortal. Man at all times, and in all regions, has believed in his immortality. It is probable that this conviction has its origin in his very organization. Now, that

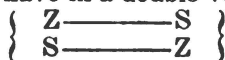
which gives to man his immortality, can have no relation with that which is mortal. Life, mind, thought, reason, knowledge, come from organization and cease at death. 'When the breath of man goeth forth, he shall turn again to his earth : and then all his thoughts perish.'" (pp. 3-4.)

If we analyse the first of the foregoing paragraphs, we shall find it to contain two distinct propositions, which have been separately entertained by preceding speculators, but which have, for the first time, we believe, been brought into correlation by Mr. Alfred Smee. That the phenomena of organic life, with those properly included under the designation of *animal* life, are to be accounted for on physical principles, is a doctrine, as we have already remarked, by no means novel; but those who have heretofore entertained it, have concerned themselves only with phenomena obviously *material*, and have arranged those of *mind* in a category altogether distinct. On the other hand, there have been men in all ages who have thought themselves more enlightened than their fellows, and who have considered themselves as showing a noble superiority to vulgar prejudices, in maintaining that between mind and matter there is no essential difference, and that all the actions of the former are simply and necessarily the results of material organization, and follows its laws; but such reasoners have recognised in life and organization something altogether distinct from the operation of physical and chemical laws. It was reserved for Mr. Smee to combine these two doctrines, and to account not only for nutrition and secretion, but for sensation, memory, and thought, upon electrical principles.

We are not going to raise against Mr. Smee the vulgar cry of "materialism" and "atheism," which every one is liable to excite who speculates a little more boldly than his fellows. On the contrary, we think that in these days of "shams" and "conventionalisms," Mr. Smee is entitled to some credit for the honesty with which he has expressed opinions that must be very unpalatable to the thinking public. We wish, however, that he had explained himself a little more fully, in order to avoid misconception. How man's individuality can be preserved after death, if not only his life, but his "mind, thought, reason, and knowledge," cease with his material organization, we find it difficult to conceive. Nor do we find it easier to comprehend what valid ground there can be for the belief in our immortality, if that belief has its origin in nothing else than our perishable "organization;" since as such, it is merely one of the "thoughts" which are to cease with our bodies. Such matters as these, however, are beyond our province. We, at least, will profit by the poet's admonition, and will not be guilty of the folly of intrusion "where angels fear to tread."

The following is the simple mechanism which Mr. Smee deems competent to supply "the requisites for the maintenance of organic life :"

"Now a central apparatus, supplied with a peculiar fluid, a peripheral apparatus similarly supplied, the whole connected together to form one universal total, is the apparatus desired, and such an apparatus we have in a double voltaic battery.



"Now, if we abstract the proper exciting fluid from either end, or substitute any other fluid, or destroy the structure either at one end or the other, or divide the connecting portions or wires, the effects proper to the apparatus will not be manifested, and the battery will be destroyed." (p. 5.)

He next tells us that the ordinary forms of voltaic battery would not answer to the physical mechanism of man; since a human being contains no metallic plates or wires, but consists solely of animal membranes and fluids. This, however, is not a difficulty of any weight; since, as is well known, the different animal tissues moistened with blood, supply all the necessary conditions for a galvanic pile. That electric disturbance does take place in the living body, as a part of the operations of nutrition, etc., there is adequate evidence, which we wonder that Mr. Smee has passed by. The readers of Professor Matteucci's lectures are well aware that, among other phenomena of this kind, he has described a "muscular current," which passes from the interior to the exterior of every muscle varying in energy, according to the activity of the nutrition of the muscle experimented on, and evidently dependent upon the molecular changes which occur in the muscle itself,—tending to its disorganization when in a state of functional activity, and to its repair during a state of repose. This, we apprehend, affords the explanation of the result obtained by Mr. Smee in the following experiment, provided there be no source of fallacy in the mode in which it was conducted.\*

"The first animal which was honored was a black rabbit, into the masseter of which I introduced one sewing-needle, whilst the second was placed in the subcutaneous cellular tissue. After leaving them for a few minutes, so that they might be in the same state, they were connected with the galvanometer, without sensible deflection of the needle. After a few moments, the animal not liking its treatment, made an attempt to bite my finger, and the deflection of the galvanometer instantly showed the mechanism of volition. I then gave the creature a piece of wood to bite, upon which it used all its power of mastication,

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\* Since the above was written, the question of the development of electricity during muscular contraction has been brought under the consideration of the Institute of France, and various physicists and physiologists, both in France and in this country, have investigated the subject experimentally. The result appears to be decidedly *negative*, when the various sources of fallacy (of which there are many) are excluded or allowed for.

and by catching the oscillation of the needle, a very powerful current was exhibited.

"In this experiment, the deflection of the needle in the electro-voltaic circuit, proved the existence of a voltaic current passing through the parts during the action of biting; and did thus denote the mechanism of the force employed to throw the muscles into operation." (p. 7.)

The inference that "the force employed to throw the muscles into operation" must be electric, because a "voltaic current passes through the parts during the action of biting," is worthy of the logical acumen displayed by Mr. Smee, throughout his treatise. It will probably occur to our readers, that the molecular changes concerned in muscular action, involving (as they seem to do) a chemical change might give rise to a voltaic current, which should be the *result* instead of the cause of the operation. But this aspect of the phenomenon does not seem to have occurred to Mr. Smee, who builds upon his experiment the hypothesis of a peripheral battery, which "consists of the muscular substance forming one pole, the cutaneous tissues the opposite, the serous fluid, which lubricates the parts, being the electrolyte." It is from this battery, according to our author, that the *muscular* as well as the cutaneous nerves are given off; an idea which will be new to the physiologist, who has been accustomed to consider the muscular nerves as originating in the nervous centres, and as conveying their influences to the muscles. According to Mr. Smee, however, the nerves are merely cords of communication between the peripheral battery; consisting of the muscles and skin, and the central battery, whose existence is proved in the following simple manner:

"If we follow the course of the nerves, we find that they are prolonged to the brain, and end in the gray matter, where they again come in contact with a large quantity of blood-vessels. As the two series of nerves are not immediately in the brain, it follows, according to the laws of voltaic action, that another battery exists there, which may be termed the central battery." (p. 9.)

Having thus laid down his fundamental propositions, Mr. Smee proceeds in his second chapter to discuss the electric mechanism of sensation, under the term *Electro-Aisthenics*. The chapter is divided into sections, headed by the euphonious designations, *Opsaisthenics*, *Ousaisthenics*, *Gumaisthenics*, *Rhinaisthenics*, *Cenaisthenics*, and *Somaisthenics*, which treat of the electric mechanism of sight, hearing, taste, smell, touch, and the bodily feeling, respectively. On the first of these subjects he gives us some new light from actual experiment. He finds that if two platinum poles be immersed in certain mixed chemical solutions, and the apparatus be exposed to a strong light, one of the poles being covered with an opaque vessel (such as the bowl of a tobacco-pipe,) so as to keep it in darkness, an electric current will be

generated between the two poles. This affords, according to him, a simple solution of the mechanism of vision. That an electric current is actually produced by the operation of light upon the retina, has been ascertained by Mr. Smee in the following manner:

"To apply this test to the eye, one needle should be thrust into the eye of an animal through the choroid coat; and a second into the muscle in the neighborhood; when, if a sudden transition be made from darkness to strong light, a very slight deflection of the galvanometer declares the presence of a photo-voltaic current.

"There are unquestionably considerable difficulties in the operation; but by careful management, and watching the oscillation of the needle, the current may be made decidedly appreciable. In estimating these effects, two tests are applicable: first the motion of the needle in one direction; and secondly, the feeble current may be ascertained with certainty by this manœuvre." (pp. 15-6.)

We certainly should like to see this result for ourselves, before believing it. We do not for a moment suspect Mr. Smee of intentional perversion; but we think that there is at least one source of fallacy in the mode in which the experiment was made, that destroys its value. The second pole should not have been inserted into a muscle, but into the other eye; and the one eye should be shaded from the light, whilst the other is exposed to it. By inserting it into the muscle, we obviously encounter the risk of disturbance from the muscular current.

Granting, for the moment, that Mr. Smee's experiment gives a correct result, and that a voltaic current is excited by the impinging of light upon the retina, what does it prove? Certainly nothing more than that, as in the contraction of muscle, the molecular and chemical changes which take place between the blood and the nervous matter, give rise to electric disturbance. That this is the case in the apparatus upon which Mr. Smee builds his explanation of the action of the organ of vision, is obvious enough. If the solutions are not such as to be acted on chemically by light, no electric disturbance will ensue. The current is the *result* of the chemical change, and is not in any way essentially connected with it.

Mr. Smee has not advanced quite so far in his development of *Ousiaethnics*; not having been yet able to bring experiment to bear upon the demonstration of the true and essential nature of the mechanism of sound. His faith, however, in its electric nature, is not the less firm.

"At first sight there certainly does appear much difficulty in constructing a voltaic circuit, which shall be acted upon by the vibration of sound. Upon consideration, however, that difficulty will not be found to be so great, for as the internal ear is inclosed



in a solid unwieldy case, it follows that the part on which a vibration impinges, will have the delicate capillaries emptied of blood. From this result, according to the bio-electrolytic law, the oxygenated corpuscles would not be present at the termination of the nerve, and a voltaic circuit must of necessity be formed." (p. 20.)

The following is his formula for the construction of an *artificial ear*:

"We may merely, in a remote and imperfect manner, imitate such a state of things, and form an artificial ear, by fixing a piece of vellum over a glass vessel shaped like a funnel, and terminating in an inverted syphon. When the vellum is thrown into action, the water would be displaced in the tube, and as a consequence thereof, a circuit might be made or broken. By labour, I have no doubt but that a perfect acoustic telegraph could be made, which shall be acted upon by sounds, and have the power of transmitting them to any distance." (p. 20.)

The subject of *Gumæsthenics*, also, is very summarily dismissed. Mr. Smee has no doubt that the mechanism of the sense of taste corresponds with that of other departments of electro-aisthenics; and offers us the following as the mode of constructing an *artificial tongue*:

"We may take a voltaic battery, in which the circuit shall be determined by savours, in very different methods. For instance, if we place a little per-salt of iron, with two platina poles, in a V shaped tube, and then drop a little infusion of meat into one side, a voltaic circuit will instantly be produced. In nature, taste is probably excited by the absorption or contact of savours." (p. 21.)

Does not Mr. Smee know that *any* substance, whatever its taste, if capable of reaching chemically with the fluid in the tube, would produce a voltaic current, so long as the condition of the fluid in the two legs remained different? How this experiment, then peculiarly illustrates the mechanism of taste, we are quite at a loss to discern.

Passing on to *Rhinaisthenics*, we find that Mr. Smee considers that he has succeeded in determining the existence of a voltaic current during the act of smelling,—after the following fashion:

"To examine the mechanism of the nose experimentally, a needle should be thrust up the nasal organ,—an operation to which most animals have an extreme repugnance. The other needle should be inserted in the textures about the *alæ nasi*, and the scent may be excited by a little hydro-sulphuret of ammonia. The result of this experiment is often masked by secretions which interfere with the result; but, in good instances, the galvanic needle will be deflected as though the nose were the positive pole of the battery." (p. 22.)

We certainly should ourselves experience an extreme repug-

nance to the thrusting of needles up our noses; we cannot therefore, be surprised that Mr. Smee's dogs and cats should manifest the same. He seems not altogether unconscious in this instance of a source of fallacy which in our apprehension entirely vitiates his results; for as there seems good reason to believe that the act of secretion is itself attended with electric disturbance, anything which excites this process will produce an electric current through its means, rendering it unsafe to affirm that any other cause of such a current must be in operation. Mr. Smee's misgivings, however, do not prevent him from speculating upon the rationale of the current, with as much coolness as if he had demonstrated its existence; and the following is his recipe for an artificial nose:

"An artificial nose may very easily be formed to act with certain odours, such as ammonia; for, if we place two pieces of iron in a tube divided by a diaphragm to imitate a nose, and place each piece in contact with very dilute muriatic acid, no current will arise. If to one pole, however, the fumes of ammonia be applied, polarity will be produced, and a voltaic circuit generated." (p. 22-3.)

Here, again, we have direct and positive chemical action, taking place in a manner which must of necessity produce an electric current. Mr. Smee takes no notice of the fact that irritating odours, such as ammonia, act through the nerves of common sensation rather than through the proper olfactive sense; but such trifling physiological matters as these are quite beneath the consideration of a physical philosopher who can so easily reduce every action of the body to a voltaic current.

Under the head of *Cænaisthenics*, Mr. Smee considers the sense of feeling, as brought into action by heat or cold, by pressure or other mechanical force. Of course he has no difficulty in regard to the first of these modes; since, as he correctly states, "it is a perfectly simple and ordinary physical phenomenon for a voltaic circuit to be excited by temperature." Nor does he find any greater difficulty in the consideration of a voltaic circuit excited by force; "for if by the pressure we prevent the arterial corpuscle from coming in contact with nerve-fibre, action must ensue, inasmuch as the balance would be destroyed, polarity would be destroyed, and action take place." He states, that he has experimentally demonstrated the existence of such a current, after the following fashion.

"We have only to introduce one needle into the muscular tissue, and a second under the cutaneous structure, when a distinct current is immediately manifested in the galvanometer, when the animal is pinched or otherwise irritated. From this experiment we learn that the cænaisthenic pole is positive—the muscle, negative. Of course, the electro-voltaic current, by which we render manifest this phenomon, is in the reverse direction." (p. 25.)

We must confess to such an obtuseness of apprehension, that we cannot see the essential difference between the conditions of this experiment, and those of the one first cited as having afforded to Mr. Smee his proof of the mechanism of muscular action. For Mr. Smee speaks of the movement in the former case as having been sometimes excited by "pinching or otherwise irritating" the animal; and as in the latter he uses the same excitants, we are at loss to discover on what ground he sets down the electric current as in the one case produced by muscular action, and in the other by cutaneous sensation.

Proceeding now to the central battery, our author unveils to us in the third chapter, the "Voltaic mechanism of the brain," under the designation *Electro-Noemics*. The full exemplification of its structure by artificial apparatus, would occupy, he informs us, many acres; and, he therefore contents himself with exhibiting examples of its mode of acting in its several departments. From these we must make a further selection; but we shall be much mistaken if the few specimens we shall present are not sufficient to settle the minds of our readers as to the worth of the whole. The first section is entitled "*Memory a voltaic phenomenon*," the proof of which proposition is conceived by Mr. Smee to be contained in the following extract:

"When a man receives an impression, it is not evanescent, passing immediately away, but it is retained in the system to regulate future actions. Now, in voltaic constructions, it is not difficult to produce an action which shall influence future motions, and thus exhibit the effects of memory.

"If we take two iron wires, and place them in a solution of argento-cyanide of potassium, and direct a voltaic current through them, silver would be reduced at that wire constituting the negative pole. The two wires would be ever afterwards in different electric relations to each other; one would be positive, the other negative; and thus the effects of memory would be shown, and future actions regulated." (pp. 30-1.)

So, again, we find that "desire is a voltaic phenomenon."

"The faculty of desiring resolves itself into a tendency to act, and is manifested when the central batteries are in a condition of excitement. Desire is to mental operations similar in all respects to tension in electric arrangements. When the desire is gratified, it ceases for a time. This phenomenon is similar to an exhausted battery, in which arrangements exist for replenishing the exciting fluid; as in this case, after a time the battery would again become active, and exhibit tension, which I have in my sources of physis, described as a desire for action ungratified." (p. 39.)

Pleasure and pain, moreover, are the result of the same kind of voltaic mechanism (p. 41); the ideas of "time," and of "absolute concurrence, or 'all time,'" are accounted for with the same marvelous facility.

The higher operations of the mind are in like manner reduced to voltaic mechanism in the fourth chapter, which is entitled "Electro-Psychology." He does not offer us, however, any attempt at a demonstration of this hypothesis; but bases it upon what he conceives that he has already proved in regard to his "lower batteries." His exposition of the mode in which some of our most important ideas are derived from the combination of simpler elements has at any rate the merit of conciseness:

"Other combinations doubtless gives us other ideas; thus personality and infinity give us the idea of the soul; pleasure and infinity, of good; pain and infinity, of bad; cause and infinity, of God; time and infinity, of eternity; infinity, pleasure, and time, of heaven; infinity, pain, and time, of hell. Personality, and all the units of sensation, give us the idea of the body; personality, infinity, and time, of immortality. Personality, and other totalities of sense, give us the idea of the mind; thought and infinity, of spirit. Lastly, action, infinity, and pleasure, conjoined, give us the idea of virtue; action, infinity, and pain, of vice." (pp. 45-6.)

The moral character, according to our author, is entirely formed by external influences.

"Electro-Noemics indicate that man, at the beginning, is perfectly free to act in any manner from external impressions; but after he has once received impressions, these also regulate his future proceedings. He is then necessitated to act well, if he has received good impressions,—badly, if he has received evil impressions. In fact, electro-noemics indicate the fundamental principle of education, for they teach that if you 'train up a child in the way he should go, when he is old he will not depart from it.'" (p. 46.)

According to this view, there is no individuality but such as circumstances may have induced; the minds of all being precisely in the same condition before they have been first called into action. We infer from this, that Mr. Smee has never had an opportunity of studying the differences of character and conduct in two children brought up under the same circumstances. We had supposed that the comparison of the infant's mind to a sheet of white paper, on which anything may be impressed, had been long since abandoned as utterly absurd and untenable.

Not only moral philosophy, but also religion, is simply a result of voltaic mechanism.

"The moral law is infinite, and, being manifested in the pneuma-noemic battery, rules every specific instance; and hence the desire for virtue would prevent any vicious act. In the lower battery, action will be determined entirely from the pleasure or pain of the immediate impressions; but these actions are controlled by the ideas of infinite pleasure in the higher battery." (p. 47.)

So, again, "religions, whether true or false, have the same effect in controlling the actions from the influence of the higher batteries."

We have thus endeavored to lay before our readers a concise account of Mr. Smee's system, nothing extenuating, nor setting down aught in malice, and using his own language in every instance in which we might be suspected of exaggeration or distortion. Upon his therapeutics and pathology we need not descant, since we have very recently discussed the therapeutic value of electricity; and any one who has made himself acquainted with his biological system, must see its applications to the prevention and cure of disease almost as clearly as Mr. Smee himself. We cannot think it necessary to occupy the attention of our readers by any serious discussion of the question, whether we think and feel by electric currents, however strong may be the evidence of their presence as a part of the actions of organic life. To say that memory and desire are nothing else than voltaic phenomena, is at once, it appears to us, to stamp the character of the whole system, and of the mind from which it emanates. We again repeat that he must be either a second Newton, or a shallow pretender; it will be our safer course, however, not to indicate which way the balance hangs, but to leave our readers to suspend and observe it for themselves, giving him the full benefit of the alternative.

When he shall have succeeded in the construction of a living, moving, feeling, thinking, moral, and religious man, by a combination of voltaic circuits, all doubt will be dissipated. Mr. Alfred Smee will then, most assuredly rank as the greatest genius of this or any other age.

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## THE PROGRESS OF MANKIND.

BY O. S. WAIT, OF ILLINOIS.

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When outward beauty inner peace hath wrought;  
Then spirits come and "minister," and teach  
The soul how best to quicken into thought—  
Thought, easier travail into birth of speech!

Oh! there are seasons when our souls unfold,  
And feel the powers whereby we image God—  
Feel, spite all poets past, and sages old,  
Mind's richest realms have yet been scarcely trod.

In the low bulb, which dirt and dust begrims,  
All the pure whiteness of the lily lies—

And man, like it, but give him care and time,  
Will burst the bulb—with perfect beauty rise.

Progression's law forbids the race should be  
Perfect at once—it is not in God's plan—  
Progression's law forbids; but earth must see  
The babe—the child—before the full-grown man.

Our God is patient, saith St. Augustine,  
"Because he is eternal!" If man knew  
He was eternal likewise—if serene—  
Did trust in Heaven—he would be patient too.

Time clasps the merest *part* of life—its whole  
Is made progressive good in endless scope;  
Oh! let man bathe his harassed, dust-soiled soul  
In the cool waters of this living hope!

And "trust in Heaven!" Alas, how few do know,  
That God's love, power, and wisdom, are supreme!  
That *everything*—the mean—the vile—the low—  
As we do style them, *all* are in his scheme!

For powers adverse to God's—there can not be!  
No devils prowl to those in Truth's pure light;  
Such shadows grim, of old Mythology—  
Such Heathen relics suit but Heathen night!

As man advances, this great truth will still  
All doubts; 'tis ignorance only makes us fear!  
Since naught can act contrary to God's will,  
There's nothing *fallen* nor *degraded* here!

The Comet, and the eclipsed Moon, to eye  
Of savage man seem omens dire and dread—  
To untaught children, stars of night—full sky—  
Do come and go, in wild, disordered tread.

The more we have of knowledge—'tis more sure  
*Laws fixed by God sway all!* No act, then, could  
Be done, save Heaven will it! Thus, "to the pure,  
All things are pure"—to God all, "all is good."

Whatever is, is right—right for its time—  
No more. Another age brings higher truth,  
Sees nobler yearnings, and a fuller prime,—  
And infant robes suit not the growing youth.

Why do such robes, then, round advanced souls cling?  
In old scant systems cramped, they shivering stand,

While Heaven sends Angels wider ones to bring—  
Reason, to clothe all with well-fitting hand.

With not one doubt, my soul's untimid eyes  
Will heed then its high promptings; follow all—  
Sure, sure of good! for though its wings may rise  
But to be strained and broken—but to fall—

E'en then, twill fall as falls a drop of dew,  
Blessing unwittingly, though prone it lies;  
Still blessing Earth, till life's veiled night is through,  
And Death's bright morning lifts it to the skies.

### NECROMANTIC POETRY.

The beautiful poem before alluded to from the spirit of Percy Bysshe Shelley is herewith submitted to the readers of the Journal. It is truly sublime and Shelley-like, and if such poetry as this had been given forth by the ordinary process of spiritual rapping, it would have been one of the most decisive and satisfactory evidences yet received of the free communication with a world of high spiritual intelligence. The semi-monthly paper from which it is taken is styled "*Disclosures from the Interior and Superior care for mortals*," and purports to be edited by a circle of Apostles and Prophets in the Spirit World; but as it gives no account of the *modus operandi* of its editorship, not condescending to tell us how the Apostles dictate their editorials, it has but slender claims upon our faith. The people of this country are not disposed to swallow blindly every thing which may be presented claiming to be supernatural. The impression which these spiritual poems claiming to be from Shelley, Wordsworth, Southey, &c. made upon my mind was, that they were probably written by some talented poetic clergyman who could readily imitate the style of Shelley or Wordsworth; but I was not acquainted with any such poet who had been much engaged in these spiritual matters.

I have recently been informed that my conjecture was correct, and that the poems in question were written by a talented clergyman of New York, of considerable ability as a poet, and of a highly spiritual temperament. This gentleman was a *writing medium*, and wrote under the inspiration as we supposed of the spirits of Shelley, Wordsworth, &c., but, however sincere he may have been in this affair, I have not the slightest doubt that after perusing a few pages of any of these authors he would have written poems quite as good, as imitations of their style, and fully as much surcharged with their peculiar spirit. The following poem is in the main a very good imitation of Shelley, though

not at all in accordance with his sentiments during life, or with anything than he would probably utter as a spirit. Shelley had much more inclination to the mild and beautiful, than to the stern, terrific pictures of the following lines which terminate with such ungraceful stiffness.

### A POEM.

—  
 DICTATED BY THE SPIRIT PERCY BYSSHE SHELLEY. Feb. 14th, 1851.  
 —

Freighted with thunderous blasts a cloud is spread  
 O'er the bright firmament. The august dead  
 Are its swift pilots. These direct within;  
 And, calm, above the universal din  
 Of Earth's tempestuous elements, prepare  
 Shafts of keen light to pierce the muffled air:

Above it glows a super-stellar dome  
 Pavilioning the Paradise their home.  
 The Cross beyond the heavenly orient shines  
 And fills with seven-fold morn the peaceful climes,  
 And with prevailing sovereignty of love  
 Illumes, inspires, attracts them from above;

The harmonies of heaven beneath it flow;  
 The winds that range the eternal deep, and blow  
 The Universes, like autumnal leaves,  
 From off the tree of Nature,—each receives  
 The vastness of its motion from the stream  
 Of its proceeding energy supreme.

The Earth reels fast within the strong maelstrom,  
 Circling around the vortex of its doom:  
 Death grasps, with fleshless hand, the helm; his lips  
 In mockery shout "progression," as she dips  
 Upon the marge of the abysm deep  
 Where the coiled serpents of the ocean sleep.

Wake, wake, O, mortal!—ope thy slumberous ears  
 Charmed by Circean melody of spheres.  
 The Vices, bred in passion's burning cave,  
 Scream through the storm, the vultures of the wave;  
 And ghoulds tartarean, wehr-wolves of the sea,  
 With eager jaws distended follow thee.

Behold the Cross whose glory fills the cloud,  
 That o'er thy ghastly, dying form is bowed;  
 Celestial light is o'er thy darkness thrown;  
 Celestial hands out reached would clasp thine own;  
 And voices, sweet and calm, assurance give  
 "Believe in Jesus, trust, obey and live."



## FAMILIAR TABLE TALK.

**SENTIMENTS OF THE READERS OF THE JOURNAL OF MAN.**—The frequent expressions of sentiment by the readers of this journal are worthy to be made known in its pages, to show how the new truths strike different minds, and to encourage the friends of progress in different quarters by a knowledge of each others' sentiments. I shall therefore quote a few extracts from numerous letters indicating the sentiments of the writers and the suggestions to which the journal gives rise in their minds.

Dr. B. F., of N. Y. says, "I have with pleasure tested most of your experiments upon patients in various locations, and am ready to advocate the opinion that the recent discoveries thus made, are opening a great field for research and explaining most of the apparent mysteries connected with interesting phenomena."

F. R., of N. Y., says, "I cannot express my wonder at the unpardonable stupidity which the mass of men evince on anthropological subjects. "Surely the "Savans" of our land are *blind*."

Dr. B. of Ohio says, "I am now taking and regularly reading eight periodicals (some of them large) all of them either directly or incidentally connected with the science of medicine, but of them all, I consider the *Journal of Man*, No. 1."

D. G. W. of South Carolina says, "after having read the *Journal of Man* for one year I could scarcely be induced under any circumstances to discontinue it."

"In the elegance of its style, in the clearness and comprehensiveness of its views as well as in the originality of its subjects, it stands unrivalled in my judgment, among the publications of this country."

Dr. W. H. S. of Maryland says, "the *Journal* still maintains its interest. I would as readily think of doing without bread at my meals as without *your Journal* in my study. I lend it to my friends, and all who read it are *pleased*. The *Journal of Man* is the "ne plus ultra" of the day."

S. R. of N. Y. says, "after I had perused the 'two first numbers I felt as did one of olden time, and I could exclaim Eureka! Eureka!"

J. B. of Illinois says, "it is a dish that instead of sufficing increases the already impatient appetite for more."

Dr. C. L. of Ohio says, "the only fault I find with the *Journal* is its brevity."

Mr. C. of Ky. says, "for my own part, there is no literary work published in Europe or America, that I value more highly than I do the *Journal of Man*; for I conceive that there is no other work of so exalted a character, one so well calculated to expel ignorance, expand the mind and develop the moral and intellectual faculties of man."

W. S. O., of Indiana, says "I always read with avidity the number of the *Journal*, and am of the opinion that it is filled with the most important and interesting matter now being published in the United States."

J. W. L. of Ohio, says, "I am very much pleased to see a brief editorial in the *Journal*, favorable to the Language Reform. Give a word of encouragement, as often as you can to this glorious and good reform. We get but little aid from Hunkerish medical journals, or the selfish sectarian religious publications of our country, for all reforms are with them alike, and from all quarters we hear the cry of "innovation," and it is a fact that the greater amount of good and utility which any reform seeks to confer upon mankind, the more strenuous and violent the opposition and denunciation from the "Iron Bound" portion of the press. This reform merits the attention of every educator and philanthropist in our free country."

A jocose subscriber in Ohio says that he will not fail to pay all of his subscription within the year, if he lives, "but should I die, and the spirit doctrine be true, I will make it up to you in good substantial rappings, or manifestations of some other kind," which offer is of course accepted. If he should rap hereafter, it is to be presumed he will talk a little more pointedly than the majority of the rappers, as he says: "We are a hide-bound bigotted set up here, else I would endeavor to raise you some subscribers. The majority of us are a money-loving, religion-professing, hypocritical, pharisaical set, joined to our idol Mammon." I should be very glad to hear a few celestial raps that would come to the point in that fashion.

F. R. of N. Y. says, "I have one question which I hope to see answered, if convenient, in the Journal."

"Can the different organs of the cranium be stimulated or excited so as to produce, a *permanent* and *practical* benefit to invalids? If so, to what extent and how ought they to be treated?"

The various cerebral organs may be excited by manipulation in impressible subjects and the excitement lasts just as long as if the same amount of excitement had been produced by other causes. In a mesmerized subject brought entirely under control of the will a more powerful impression may be made upon the mind, which will change for an indefinite period, the action of the organs. Mesmerizers have successfully applied this power in breaking up bad habits,—such as chewing tobacco, drinking, swearing, &c.; and I have no doubt such influences might be brought to bear in some cases with sufficient power to reform the whole character.

Mr. C. of Buffalo, N. Y., says:

"Spiritualism is silently progressing in Buffalo; writing mediums are springing up by the dozen, and some of them quite reliable. I may even dare to class myself among the more imperfect. Even a resident clairvoyant of the higher order is a part of our fair claim. The mass of the people but little suspect the rapidity with which spiritual manifestations are spreading."

Mr. R. of Illinois, says:

"I cannot resist the impression of addressing a few lines congratulatory of the independent course you have taken in conducting the Journal of Man; and I am truly glad you have concluded to enlarge it, thereby increasing its usefulness, and dispensing more fully that knowledge so necessary for the advancement of our race in their progress to that state of perfection which reason, and I might say instinct, teaches us it is tending.

I was much pleased with your article, "The Brotherhood of Justice." How much such an association is calculated to be of service to the community? How much is our personal happiness, as well as pecuniary means, concerned in this endeavor to aspire to those whom nature or accident has placed above us? Much do I wish the sentiments inculcated in this article on social regeneration, could be impressed on every mind.

Your lecture on the relation of matter and mind, is the most satisfactory argument in favor of a future existence, that I ever had the pleasure of reading. However much it may conflict with the prevailing notions and ideas of the day, it is to the reflecting mind, and learned seeker after truth, a convincing and most consolatory argument in favor of the spiritual existence of man after the closing of the earthly scenes. I hope you may still continue independent of the scoffs and jeers of an unthinking, prejudiced, and dogmatical world, to advocate the truth.

"I have had no personal evidence of the truth of the spirit knockings, so called; but I cannot disbelieve the many startling accounts I read,—surely, of the thousand mediums through the country, they cannot be all impostors; nor can so many intelligent minds be willing to delude their fellow men, by publishing statements that would only tend to injure their own standing in community, and which could be of no personal benefit to themselves. It appears

to me, that such evidence, as given by Mr. N. P. Willis, is of the most satisfactory nature; and, that no unprejudiced mind could resist the conclusion, that there must be something superhuman in the demonstrations. That a chair could be shaken with a heavy person sitting in it, and an intermediate person sitting between him and the supposed knee or toe-cracker; and to believe that chair shaken by the cracking of knees or toes, or even a hollow brass hand piece, involves a greater stretch of credulity, than to believe that the demonstrations are made by spirits of those departed, with the special purpose of convincing an unbelieving world of the verity of an existence beyond the grave. And what if the communications received are at times inconsistent and contradictory? do we not know that man in his present sphere, is often mistaken and deceived? And is it reasonable to believe when he leaves this state of existence, that he can change his character in a moment, and become at once infallible; does he not here acquire his knowledge by degrees, by the constant development of facts and circumstances as they arise; and is it not in accordance with his constitution and nature, that that state should continue with him in another sphere of existence. We might, of course, expect to find disagreements in some things; but of the general fact of a future existence, there can be no doubt. Has not the spirituality, or the origin of the communications been already sufficiently proved? and is it not time now to collect and compare the doctrines given, so that when there is a general agreement in the descriptions or doctrines, we may reasonably conclude that they are correct."

J. M., of Michigan, says:

"I hope I shall be able to send you some more subscribers to the work soon. I deem it the most valuable publication now in progress in America, and hope it may be continued. It is just such a work as has been long needed. A fearless investigation of the sciences considered in the *Journal* will revolutionize society. What will be the result? The dead are raised, and heaven is at hand."

J. S. of Pennsylvania, says, "I am highly pleased with its contents, your lecture has many forcible points, and is just such an exhibition of important truths as is needed to draw the mind into the true channel, intermediate between blind superstition on the one side and equally blind scepticism on the other."

E. H. M. of N. Y. says, "I like your *Journal* above all that I ever have had the fortune to read. I like its bold and manly tone—its independent handling of the great questions of the day, and its hard cuts at the great shams, that are being imposed upon the world."

J. M. E. of Texas, says, "I will try and introduce your *Journal* in this region as I think it one of the best *Journals* that is published—the more I read it the better I like it as it unfolds new and important principles with that noble high-minded independence that soars above the censures and ridicule of those who court popularity by adhering to old opinions, doctrines and usages."

T. J. H. of Mississippi, says, "I take great interest in the *Journal of Man* and am anxious to make myself acquainted with all the subjects you treat on. I never was so delighted with a work in my life."

A subscriber of Trumbull county, O., says, "I have read with much interest and profit, your '*Journal of Man*.' I regard it as one of the wants of the age; and am now doing something to introduce the '*Journal*' into our society."

Dr. D. P., of Pennsylvania, says, "I have examined your work. It is a library within itself, so far as the Constitution of Man is concerned, and, in my opinion, far superior to either Gall or Spurzheim in many important points. It develops facts undeniable, which have never even been hinted at by former writers, much less known; therefore, in short, I consider it the deepest original Philosophy now before the world."

C. S., of Michigan says, "but the contents—what shall I say of them, more than that they meet with my unqualified approbation, and are all that a lover

of nature and friend of man could desire, especially those that are on the subject of Neurology—but your labors will never be appreciated by the present century.”

R. F. B., of Ohio, says: “I have the 1st Vol. complete, bound up, and look upon it as being almost invaluable. The sound philosophy and logical reasoning displayed in your Journal, I have always admired, as well as the novelty of your new discoveries. I carefully read every number of it, and wait impatiently for the next. I should have been much pleased if the 2d Vol. could have been enlarged instead of diminished in size, for your subject is one of vast importance, and universal application.”

G. B. S., of New York, says: “So constituted intellectually as to demand the fullest evidence for my belief, I have been *compelled*, as it were by a mass of evidence, to believe in the so-called Rappings, and am now satisfied with views of the philosophy of our future life, such as are given by those responses, and held by the authoress of the “Right Side of Nature,” and others of similar ideas. But, yet much delusion, imagination, and even deceit is mingled with high and beautiful spiritual truths.

“When will the *unnatural divorce* between science and simple nature cease? Let me say, as a tribute of regard, that your own position, touching as it were the so-called scientific world with one hand, and reaching into those regions which the *false pride of science* has *tabooed* to the learned with the other, is to me one of deep interest.

“Go on,” we all know you will, and a knowledge of new truths will bring an exceeding great reward, which none can take away. The world needs more Caldwell, Reichenbach’s and others, learned, and yet bold and free, to put to blush all pedants and lead the common humble inquiries into the deep and as yet hidden things of our being, to see the beauty of patient careful research, and be less easily deluded, yet not less candid.”

SPIRIT OF LA PLACE.—The following rectification of the erroneous statement in reference to the interview with what purported to be the spirit of La Place, was accidentally omitted from the last number of the Journal. It is now published as an act of justice to the parties concerned:

*Editor of Journal of Man:*—In your Journal for the present month you make a correction of a recent error in the Journal concerning Prof. *Mitchell’s* supposed interview with the spirit of La Place, in Rochester or Auburn. Let me state the facts as they are:

Prof. *Miller*, of Holmes, N. Y., and not Prof. *Mitchell*, did call upon the spirit of La Place in this city, in presence of the youngest of the Fox girls, and received the answers which you say in a late number were received by Prof. *Mitchell*. I was present and heard them given. Your friend,

H. D. BARRON.

CHOLERA.—The fact that cholera may be treated with almost invariable success by a simple stimulant plan, which brings a warm perspiration to the surface has been so often demonstrated, that nothing but professional bigotry and party spirit prevents the universal adoption of such a course. The well known fact that the Eclectic practitioners of Cincinnati during the severe epidemic of 1849, saved more than 95 per cent. of their cholera patients, is sustained by the experience of all who have adopted a similar course of treatment elsewhere. The following letter from a respectable ship-master, published in the New York Evening Post, furnishes additional evidence of the ease and certainty with which that disease may be removed by following the Eclectic principles. It may be remarked, also, that the most successful treatment of cholera reported to the American Medical Association at its meeting in Cincinnati, was by means of salt and mustard emetics—a treatment similar in principle with the following:

**To Dr. Turner: DEAR SIR**—In compliance with your last request, I respectfully reply, that in January last, in the packet-ship *Isaac Wright*, under my command, I sailed from Liverpool with two hundred and five passengers. Within forty-eight hours after sailing cases of cholera appeared on board, which I treated for some time according to the book with such bad success that, within ten days, I had thrown overboard twenty-seven passengers, dead with cholera. I then recollected a method of treatment suggested to me by my friend and predecessor, Captain Alexander A. Marshall, viz: to give a table spoonful of red pepper, in a half a pint of hot water. I tried it with such success that I did not lose any other patient during the passage, nor since.

"I was seized violently with the cholera, had cramps and so on, and this medicine carried me through.

"The medicine acts very promptly as an emetic, say in one or two minutes. It brings up a very offensive matter, which sticks like glue. It was given among others to an old woman of eighty-four years of age, who was on deck (though weak of course) the very next day.

"I have known it to be successfully used on board of their ships by at least a dozen ship-masters besides myself. Its use is quite general in Liverpool, where even some of the regular doctors find it to their advantage to resort to it.

"Provided with this simple receipt, I no longer consider the cholera an unmanageable disease.

G. L. PEABODY.

Master of the ship *Isaac Wright*."

**SPIRITUAL MATTERS.**—Mr. Tiffany, of Cleveland, is now delivering a course of lectures on spiritual manifestations in Pittsburg. Mr. T. delivered a lecture on the subject in Cincinnati, which was attended by a good audience. He is a good lecturer. His thoughts are clear, bold, and well arranged. There is nothing of the charlatan about him—on the contrary he deserves and will command the public confidence. The Misses Fox were present during the lecture, and were accompanied by a loud and frequent rapping, during its progress. On one occasion the raps responded to Mr. Tiffany by giving a signal that he requested. The Misses Fox left Cincinnati about the first of August, to spend a week at Pittsburg, and return.

The phenomena reported by Mr. Tiffany are certainly very striking and satisfactory. But I have not yet seen anything myself which I considered very decisive, although others have been more fortunate. The case alluded to in the last Journal was an unequivocal specimen of imposture by a young gentleman of the city, but in justice to other mediums, I should state, that his rappings were of a different character from theirs, being much feebler and evidently produced by the toes. His answers too, although assisted by an accomplice in the trick, were much more blundering than anything coming from those reported to be genuine mediums.

A brief statement of the most decisive and remarkable manifestations may be expected by my readers from the pen of Mr. Tiffany.

**SPIRITUAL CONVENTION.**—It has been proposed to hold a convention of the friends of spiritual progress at Rochester, in February next. This would doubtless prove an interesting meeting.

A VALENTINE.—A poem from one of the fair readers of the *Journal of Man* was sent as a valentine to the editor, with a request for a psychometric opinion upon the character of the writer. The post office address of the lady has been lost, and I therefore respond through the *Journal*. The poem indicates decided talent; and, after striking out all that is too complimentary and personal to Dr. B., I give the remaining lines, with the opinion:

TO DR. BUCHANAN.

See Science ride, throned on her radiant car,  
Far as the utmost bound of distant star!  
She knows their laws, and counts their rapid flight;  
And marks their courses when concealed from sight.  
She ne'er has dared, though bold her flight—to explore  
One hidden sea, or on the Eternal shore  
To place her foot; but when at utmost bound  
Of sight, she slowly turns, and to the ground  
To all material objects fondly clings,  
And humbly sorrowing, folds her fluttering wings—  
Despairs to loose the portals of the dead,  
And to the living give the secrets dread,  
Beyond the tomb—where a stern silence ever  
Has thrown her mantle o'er a dark, deep river.

Who to the high Empyrean shall aspire,  
Catching a halo of celestial fire—  
Proclaim to earth the light that Heaven reveals;  
And see the spirits in their azure fields?  
Who with a stride shall pass the bounds of earth,  
And see the spirits of immortal birth?

\* \* \* \* \*

Here must thou stop—for ne'er to mortal eye  
Shall be revealed that greatest mystery  
Without beginning or an end of years—  
This as to-morrow—that as this appears—  
One as a thousand—as a thousand, one—  
And yet—Eternity—is ne'er begun.

*Psychometric impression from the manuscript of the above poem.*

This is a pleasant, agreeable, harmonious character, possessed of unusual energy of a high order, and of brilliancy, rather than depth of thought. It is a cultivated mind; the intellect has been vigorously exercised—seems ambitious for literary fame. There is a great deal of exquisite fine feeling, from which I should infer that it was a female. [It is.] As a literary character, she would have a tendency to romance and poetry; the style would be beautiful and copious—might compare, in some respects, with Miss Bremer, but not in depth of thought. It would be a modest, unassuming, respectful character. If I should find any fault, I should say there is more ambition and vanity, than true pride and dignity. The moral character is excellent; there is more kind, social feeling, than we usually find with intellect of so high a grade. There is a great deal of sympathy, kind feeling, and philanthropy, with very little selfishness to countervail it. She has a great deal of enthusiasm, but scarcely enough of hope—it should be cultivated.

Her writings might be interesting and fascinating; but not very strong or deep—she is rather instructive, and spiritually minded. I have seldom tried a character so well balanced and harmonious.